**Lord**: i.e. ‘if (as in ver. 1) a dissolution of  
the body be imminent, even that, though  
not according to our wish, does not destroy  
our confidence: for so sensible are we that  
dwelling in the body is a state of banishment from the Lord, that we prefer to it  
even the alternative of dissolution, bringing us, as it will, into His presence.’

**9, 10.]** **Wherefore** (this being so,—our  
confidence, in event whether of death, or  
of life till the coming of the Lord, being  
such) **it is also** (besides our confidence) **our  
aim** (literally, **our ambition**), **that whether  
present** (dwelling in the body) **or absent**(from the body at the time of His appearing), **we may be well-pleasing unto Him**(i.e. ‘*whether He find us in the body or out  
of the body, we may meet with His approval in that day*.’ That this is the  
sense, the next verse seems to me to shew  
beyond question. For there he renders a  
reason for the expressions, and fixes the  
participles as belonging to the time of His  
coming. But this meaning has not, that  
I am aware, been seen by the Commentators, and in consequence, the verse has  
seemed to be beset with difficulties. See  
them discussed in my Greek Test.).

**10.] For** (explanation and fixing of the  
words “*we may be well-pleasing unto  
Him*,” as to *when* and *how testified*) **we  
all** (and myself among the number) **must  
be made manifest** (not merely *‘appear*,’  
which is a most unfortunate rendering of  
the A. V., giving to the reader merely the  
idea of “appearing before,” as when summoned to a magistrate) **before the judgment seat** (the *bema*, or “lofty seat, raised  
on an elevated platform, usually at the end  
of the basilica, or hall of justice, so that  
the figure of the judge must: have been seen  
towering above the crowd which thronged  
the long nave of the building.” Stanley)  
**of Christ; that each one may receive** (the  
technical word for *receiving wages*) **the  
things (done) in the body** (literally, **through  
the body,** as a medium or organ of action),  
**according to the things which he did** (in  
the body), **whether** (it were) **good or bad**(singular, as abstract). I may observe that  
no more definite inference must be drawn  
from this verse as to the place which the  
saints of God shall hold in the general  
judgment, than it warrants; viz. that they  
as well as others, shall be manifested and  
judged by Him (Matt. xxv. 19): *when*, or  
*in company with whom,* is not here so  
much as hinted.

**11—13.]** *Having this* **ambition**,—*being  
a genuine fearer of God* (see below)—*he  
endeavours to make his plain dealing EVIDENT TO MEN, as it IS EVIDENT TO GOD.  
He will give the Corinthians whereof to  
boast concerning him in reply to his boastJul adversaries: this his conduct being, whatever construction may be put on it, on  
behalf of God and them.* **11.] Knowing  
then,** i.e. **being then conscious of** (‘*no  
strangers to*’) **the fear of the Lord** (not as  
A.V., ‘*the terror of the Lord;*’ — but  
meaning, this wholesome fear of Christ as  
our Judge. The expression is particularly  
appropriate for one who had been suspected  
of double-dealing and insincerity: he was  
inwardly conscious of the principle of the  
fear of God guiding and leading him), **we  
persuade men** (the stress on men, ‘*it is MEN  
that we attempt to persuade.’—Of what?*  
Some say, *of the truth of Christ’s religion;  
win them to Christ,* which however suits  
the rendering ‘the *terror* of the Lord,”  
better than the right one: Chrysostom  
and others say, ‘*of our own integrity,*’ and  
from the context it must have reference to  
*ourselves*; and I therefore agree with  
this latter interpretation, I may remind